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Prüfungstag:	27. Mai 2020 (HAUPTTERMIN)
Prüfungsbeginn:	08:00 Uhr

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ABITURPRÜFUNG

Schuljahr 2019/2020

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GESCHICHTE

ENGLISCH-BILINGUAL

mit erhöhtem Anforderungsniveau

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Hinweise für die Prüfungsteilnehmerinnen und -teilnehmer

Bearbeitungszeit: 270 Minuten

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Hilfsmittel: einsprachiges und zweisprachiges Wörterbuch

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Wählen Sie von den Aufgaben 1 und 2 **eine** zur Bearbeitung aus.

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Für jede Aufgabe sind maximal 60 Bewertungseinheiten (BE) erreichbar.

Task 1

Imperialism

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The great nations are rapidly absorbing for their future expansion and their present defense, all the waste places of the earth. It is a movement which makes for civilization and the advancement of the race. As one of the great nations of the world the United States must not fall out of the line of march.

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US Senator H. C. Lodge, March 1895

Discuss Lodge's statement in the context of American and European imperialist policies around 1900.

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All materials have to be used.

Material 1

Bernhard von Bülow, Speech on German Foreign Policy, 1899

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In our nineteenth century, England has continually expanded its colonial empire – the largest the world has seen since the days of the Romans. The French have gained a firmer and firmer foothold in North Africa and Africa and created for themselves a new empire in the Far East. In Asia, Russia has embarked on a series of victories that has taken it to the Pamir Plateau and the coasts of the Pacific Ocean. The Sino-Japanese War four years ago and the Spanish-

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American War barely eighteen months ago have kept the ball rolling. These wars have resulted in momentous, dramatic, and far-reaching decisions, shaken old empires, and contributed to the ferment in new and dangerous ways.

[...]

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The English prime minister said a long time ago that the strong states would grow ever stronger and the weak ones ever weaker. [...] We have no desire to tread on the toes of any foreign power, but, by the same token, we do not want our toes trodden on either (*Bravo!*). And we do not want to be shunted aside by any foreign power in political or economic matters (*Loud applause*).

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It's time, it's high time for us [...] to consider the position we must adopt on the processes that are unfolding all around us, processes that bear the seeds of future power relations, perhaps for a long time to come. To remain immobile on the sidelines, as we have done so often in the past, either from an inbred modesty (*Laughter*) or because we have been entirely absorbed by our own inner disputes, or even because of doctrinairism – to daydream on the

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sidelines while others take a slice of the pie – this we cannot and will not permit (*Applause*).

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It is out of the question for the simple reason that we now have interests in all parts of the world. [...] The rapid growth of our population, the unprecedented expansion of our industry, the industriousness of our merchants, in short, the phenomenal vitality of the German people have integrated us into the world economy and drawn us into international politics. If the British speak of Greater Britain, if the French speak of Nouvelle France, if the Russians move into Asia, we too have the right to a Greater Germany (*"Bravo!" from the right; laughter on the left*). Not in the sense of military conquests, but, indeed, in the sense of a peaceful expansion of our commerce and its bases. [...] We cannot and will not tolerate a return to the

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status quo at the expense of the German people. [...]

Many in the world today feel envy toward us (*Protest on the left*), both political and economic envy. There are individuals, there are interest groups, there are movements and perhaps even nations who believe that Germans were easier and more pleasant neighbors when, despite our education and culture, foreigners looked down on us in political and economic matters like arrogant noblemen looking at a humble tutor (*“Rightly so!”; laughter*).

This age of political impotence and economic and political humility must not be allowed to return (*A loud “Bravo!”*).

In the words of Friedrich List, we do not ever again want to be the slaves of humanity. But we will only be able to maintain a leading position if we recognize that there is no welfare for us without power, without a strong army, without a strong fleet (*“That’s right!” from right; protest from the left*).

Gentlemen, for a nation that will soon number sixty million, a nation that inhabits the center of Europe and is sending its economic feelers out in all directions, the means have not yet been devised to win the struggle for survival in this world without a strong navy and army (*“Very true!” from the right*).

In the coming century the German people will be either a hammer or an anvil. [...]

von Bülow, B.: “Dynamic” Foreign Policy
<http://germanhistorydocs.ghi-dc.org> (20.06.2018)

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Material 2 W. McKinley, US President, Speech on Imperialism, 3 March 1900

We have our blessings and our burdens, and still have both. We will soon have legislative assurance of the continuance of the gold standard, with which we measure our exchanges, and we have the open door in the Far East through which to market our products. We are neither in alliance nor antagonism for entanglement with any foreign power, but on terms of amity and cordiality with all. We buy from them all and sell to them all, and our sales exceeded our purchases in the past two years by over one billion dollars.

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Markets have been increased and mortgages have been reduced. Interest has fallen and wages have advanced. The public debt is decreasing. The country is well-to-do. Its people for the most part are happy and contented. They have good times and are on good terms with the nations of the world. [...]

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After 33 years of unbroken peace came an unavoidable war. Happily, the conclusion was quickly reached without a suspicion of unworthy motive, or practice, or purpose on our part and with fadeless honor on our arms. [...] Out of these recent events have come to the United States grave trials and responsibilities. [...]

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There can be no imperialism. Those who fear it are against it. Those who have faith in the republic are against it. So that there is universal abhorrence for it and unanimous opposition to it. Our only difference is that those who do not agree with us have no confidence in the virtue or capacity or high purpose or good faith of this free people as a civilizing agency: while we believe that the century of free government which the American people has enjoyed has not rendered them irresolute and faithless, but has fitted them for the great task of lifting up and assisting to better conditions and larger liberty those distant people who have through the issue of battle become our wards.

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140 Let us fear not. There is no occasion for faint hearts, no excuse for regrets. Nations do not grow in strength and the cause of liberty and law by the doing of easy things. The harder the task the greater will be the result, the benefit, and the honor. To doubt our power to accomplish it is to lose our faith in the soundness and strengths of our popular institutions.

145 The liberators will never become the oppressors. A self-governed people will never permit despotism in any government which they foster and defend.

Gentlemen, we have the new care and can not shift it. And, breaking up the camp of ease and isolation, let us bravely and hopefully and soberly continue the march of faithful service and falter not until the work is done. It is not possible that 75 million American freemen are unable to establish liberty and justice and good government in our new possessions. The burden is our opportunity. The opportunity is greater than the burden. May God give us strength to bear the one and wisdom so to embrace the other as to carry to our distant acquisitions the guarantees of "life, liberty, and the pursuit of happiness."

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McKinley, W.: Speech on Imperialism
<https://nwlehighsd.instructure.com> (19.06.2018)

160 **Material 3** "The Real White Man's Burden" by Ernest Howard Crosby, 1899

Take up the White Man's burden;
Send forth your sturdy sons,
And load them down with whisky
165 And Testaments and guns ...

And don't forget the factories.
On those benighted shores
They have no cheerful iron-mills
170 Nor eke department stores.
They never work twelve hours a day,
And live in strange content,
Altho they never have to pay
A single cent of rent.

175 [...] Take up the White Man's burden;
To you who thus succeed
In civilizing savage hoards
They owe a debt, indeed;
180 Concessions, pensions, salaries,
And privilege and right,
With outstretched hands you raise to bless
Grab everything in sight.

185 [...] Crosby, E. H.: The Real White Man's Burden
<https://www.learner.org> (20.06.2018)

Material 4 Joseph Chamberlain, Speech to Birmingham Businessmen, 1893

190 We must look this matter in the face, and must recognize that in order that we may have more
employment to give we must create more demand [...]. Give me the demand for more goods
and then I will undertake to give plenty of employment in making the goods; and the only
thing, in my opinion, that the government can do in order to meet this great difficulty that we
are considering, is so to arrange its policy that every inducement shall be given to the demand;
195 that new markets shall be created, and that old markets shall be effectively developed [...].
[...]

I am convinced that it is a necessity as well as a duty for us to uphold the dominion and
empire which we now possess [...]. For these reasons, among others, I would never lose the
hold which we now have over our great Indian dependency [...], by far the greatest and most
200 valuable of all the customers we have or ever shall have in this country. For the same reasons
I approve of the continued occupation of Egypt, and for the same reasons I have urged upon
this government, and upon previous governments, the necessity for using every legitimate
opportunity to extend our influence and control in that great African continent which is now
being opened up to civilization and to commerce; and, lastly, it is for the same reasons that I
205 hold that our navy should be strengthened [...] until its supremacy is so assured that we
cannot be shaken in any of the possessions which we hold or may hold hereafter.

Believe me, if in any one of the places to which I have referred any change took place which
derived us of that control and influence of which I have been speaking, the first to suffer
210 would be the workingmen of this country. Then, indeed, we should see a distress which would
not be temporary, but which would be chronic, and we should find that England was entirely
unable to support the enormous population which is now maintained by the aid of her foreign
trade. [...]

215 When you are told that the British pioneers of civilization in Africa are filibusters, and when
you are asked to call them back, and to leave this great continent to the barbarism and
superstition in which it has been steeped for centuries, or to hand over to foreign countries the
duty which you are unwilling to undertake, I ask you to consider what would have happened
if, one hundred and fifty years ago, your ancestors had taken similar views of their
220 responsibility?

225 **Material 5**

Greedy Johnnie. He has a lot of good things – but how long can he keep them to himself?, 1896



GREEDY JOHNNIE.

HE HAS GOT A LOT OF GOOD THINGS,— BUT HOW LONG CAN HE KEEP THEM TO HIMSELF?

230 Cover of *Puck* Magazine, 1896

Thimann-Verney, S.: Geschichte und Geschehen. Topic Book. Imperialism: Focus on Great Britain and Germany. Ernst Klett Verlag, Stuttgart 2011, S. 19.

Task 2

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Antisemitism and Holocaust

Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

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Definition of antisemitism by IHRA (International Holocaust Remembrance Alliance), 2016

Evaluate antisemitism in Germany in the first half of the 20th century and reflect on the necessity to deal with the Holocaust today.

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All materials have to be used.

Material 1 Historian Reinhard Rürup on the development of antisemitism, 2015

Looking at how the life of the Jewish population in the various European countries developed shows that, despite all the radical agitation, the discrimination in everyday life and the acts of violence, the impact of modern antisemitism remained limited. For Jews, experiencing antisemitism was part of everyday life, but in the decades up for discussion here antisemitism was not a dominating factor in their lives. It prevented neither achievements nor successes, and it did not seem to seriously threaten the future of coming generations. Many Jewish organizations nevertheless openly waged a struggle against all antisemitic tendencies, while others believed that they could ignore antisemitism. What was graver and had greater consequences was the long-term impact of the rise and spread of modern antisemitism. Alone the fact that antisemitic movements formed in almost every European country and developed simultaneously albeit differently, was taken by antisemites as a sign confirming their basic ideological positions. While at the beginning of the 20th century antisemitism was certainly not a dominant element, it was obviously a component of political and social life in Europe. With the war, which ended in defeat for large parts of Central and Eastern Europe, the revolutionary upheavals and civil wars, the economic and social crises triggered by mass unemployment and inflation, antisemitic currents gained new impetus. Until 1933 they were more successful in some countries than in Germany, for instance in Poland and Hungary, but this changed dramatically when, following the Nazi “seizure of power”, radical racist antisemitism came to unrestricted power for the first time in Europe. From now on it was clear that the rhetoric would be turned into action. [...]

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Rürup, Reinhard: Anti-Jewish Prejudices, Antisemitic Ideologies, Open Violence: Antisemitism in European Comparison from the 1870s to the First World War. A Commentary. 2015
<http://www.quest-cdecjournal.it> (27.06.2019)

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Material 2 Heinrich Claß, Leading German Ultra-Nationalist, 1912

Here one must now remember the fateful role that Jewry plays in the life of our nation, ever since the gift of emancipation was thrown into its lap, which was not earned by achievements of any kind, but was granted by the sentiment of humanity, lovely in itself, and from the idea of the equality of all people.

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285 Now, Germans and Jews are by their innermost nature like fire and water; as long as the life
of our nation was morally sound, there was nothing more different than the German and the
Jewish attitude towards life. The German stands above all possessions, remains inwardly free
with respect to them, and demonstrates his freedom by wishing to live life fully with no
regard for economic success. Honor, independence, and autonomy of mind are the driving
forces behind his action, which may often be impractical, but which nonetheless demonstrates
290 an orientation of mind that is not merely "of this world." The Jew, however, subordinates his
life to practicality and utility; acquisition, possessions are everything to him; he is unfree with
respect to them; to them he subordinates his entire personality. It is no surprise that people
with such qualities, once they have been granted equal rights, are differently equipped for
economic life than the Germans, seeing as they knew – even when the laws were unequal –
295 how to exploit the Germans and amass riches. [...]

Frymann, Daniel [Heinrich Claß]: Shades of the Future?
<http://germanhistorydocs.ghi-dc.org> (27.06.2019)

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Material 3 Photo Taken in Gelsenkirchen, 1935



305 On 7 August 1935 the Jew Julius Rosenberg and his partner Elisabeth Makowiak were pilloried in public for
committing 'Rassenschande' in Gelsenkirchen.

Annotation: text on the right: Ich blonder Engel schief bei diesem Judenbengel, Elisabeth Makowiak, Franz
Seldtestr. 76

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<https://www.derwesten.de> (27.06.2019)

Material 4 Decree Excluding Jews from German Economic Life, 12 November 1938

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On the basis of the Decree of 18 October 1936 for the Implementing of the Four-Year Plan
the following is decreed:

- I 1. From January 1939 the running of retail shops, mail order houses and the practice of
independent trades are forbidden to Jews.
- 320 2. Moreover, Jews are forbidden from the same date to offer goods or services in markets of
all kinds, fairs or exhibitions or to advertise them or accept orders for them.
3. Jewish shops which operate in violation of this order will be closed by the police.

II 1. No Jew can any longer be manager of an establishment as defined by the Law on the Organization of National Labour, of 20 January 1934.

325 2. If a Jew is a leading employee in a business concern he may be dismissed at six weeks' notice. After the expiration of this period, all claims of the employees derived from the denounced contract become invalid, especially claims for retirement or redundancy pay.

III 1. No Jew can be a member of a cooperative society.

330 2. Jewish members of cooperatives lose their membership from 21 December 1938. No special notice is necessary.

IV The Minister of Economics is empowered to issue regulations necessary for the enforcement of this decree with the approval of the Reich ministers concerned. He may allow exceptions in the case of the transfer of Jewish business establishments into non-Jewish hands, or of the liquidation of Jewish business establishments, or in special cases.

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Noakes, J., Pridham, G.: Nazism 1919 – 1945. Exeter 1997, p 561.

Material 5 Wannsee Conference Protocols, Register of European Jews, January 1942

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L a n d	Zahl
A. Altreich	131.800
Ostmark	43.700
Ostgebiete	420.000
Generalgouvernement	2.284.000
Bialystok	400.000
Protektorat Böhmen und Mähren	74.200
Estland - judenfrei -	
Lettland	3.500
Litauen	34.000
Belgien	43.000
Dänemark	5.600
Frankreich / Besetztes Gebiet	165.000
Unbesetztes Gebiet	700.000
Griechenland	69.600
Niederlande	160.800
Norwegen	1.300
B. Bulgarien	48.000
England	330.000
Finnland	2.300
Irland	4.000
Italien einschl. Sardinien	58.000
Albanien	200
Kroatien	40.000
Portugal	3.000
Rumänien einschl. Bessarabien	342.000
Schweden	8.000
Schweiz	18.000
Serbien	10.000
Slowakei	88.000
Spanien	6.000
Türkei (europ. Teil)	55.500
Ungarn	742.800
UdSSR	5.000.000
Ukraine	2.994.684
Weißrußland aus- schl. Bialystok	446.484
Zusammen: über	11.000.000

Material 6 Elie Wiesel, Holocaust Survivor in a Speech in the Berlin Reichstag Building, 1987
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[...] The atrocities committed under the law of the Third Reich must not and will not be forgotten; nor will they be forgiven.

I have no right to forgive the killers for having exterminated six million of my kinsmen. Only the dead can forgive, and no one has the right to speak on their behalf.
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Still, not all Germans alive then were guilty. As a Jew, I have never believed in collective guilt. Only the guilty were guilty.

Children of killers are not killers but children. I have neither the desire nor the authority to judge today's generation for the unspeakable crimes committed by the generation of Hitler.

But we may – and we must – hold it responsible, not for the past, but for the way it remembers the past. And for what it does with the memory of the past.
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Memory is the keyword. To remember is to forge links between past and present, between past and future.

It is in the name of memory that I address myself to Germany's youth. "Remember" is the commandment that dominates the lives of young Jews today; let it dominate your lives as well. Challenged by memory, we can move forward together. Opposed to memory, you will remain eternally opposed to us and to all we stand for.
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I understand: of course, I understand: it is not easy to remember. It may be even more difficult for you than it is for us Jews. We try to remember the dead, you must remember those who killed them.
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Yes – there is pain involved in both our efforts. Not the same pain. Open yourselves to yours, as we have opened ourselves to ours.

You find it hard to believe that your elders did these deeds? So do I. Think of the tormentors as I think of their victims. I remember every minute of their agony. I see them constantly. I am afraid: if I stop seeing them, they will die. I keep on seeing them, and they died nevertheless.
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I remember: 1942, in my childhood town, somewhere in the Carpathian Mountains. Jewish children were playing in the snow, others studied hard at school. They were already decreed dead here in Berlin, and they did not know it.

There is something in all this I do not understand – I never will. Why such obstinacy on the part of the killer to kill so many of my people? Why the old men and women? Why the children?
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You, young men and women in Germany, must ask yourselves the same questions.

A people that has produced Goethe and Schiller, Bach and Beethoven, chose suddenly to put its national genius at the service of evil – to erect a monument to its dark power called Auschwitz. [...]
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